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LUNDS UNIVERSITETS ÅRSSKRIFT. N. F. Avd. 1. Bd 35. Nr 4.

ON THE DISTRIBUTION OF TURK TRIBES IN AFGHANISTAN

AN ATTEMPT AT A PRELIMINARY CLASSIFICATION

BY

GUNNAR JARRING



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List of Contents.

| | Pag. |
|--|------|
| Introduction | 5 |
| The bibliographical sources | 7 |
| The non-Indo-European population and languages of Afghanistan | 9 |
| The Turk peoples | 11 |
| The Turkish population of the province of Qattaghan and Badakhshan | 13 |
| Khanabad | 14 |
| Anderab | 15 |
| Khost and Fereng | 15 |
| Khenjan | 16 |
| Ghori or Ghuri | 16 |
| Baghlan | 16 |
| Hazret-i-Imam Sahib | 16 |
| Qunduz | 17 |
| Taleqan or Taliqan | 19 |
| Nemek-ab | 21 |
| Gulfegan | 21 |
| Nahrein | 22 |
| Chah and Khab | 22 |

| | |
|---|----|
| Sariqs | 42 |
| Ersaris | 45 |
| Tekes | 47 |
| Alielis | 49 |
| Karama-Turkmans (Qarama) | 50 |
| Chaudar-Turkmans | 50 |
| The number of Turkmans in Afghanistan | 50 |
| Uzbeks | 52 |
| General information about the tribal divisions of the Uzbeks | 52 |
| The distribution of the Uzbeks of Afghanistan | 57 |
| The number of Uzbeks in Afghanistan | 64 |
| Qipchaqs | 65 |
| Chaghatai Turks | 67 |
| Qazaqs | 69 |
| Qirghizes | 70 |
| Qaraqalpaqs | 70 |
| Qarluqs | 71 |
| Turks in Eastern Afghanistan | 74 |
| Turks in Kohistan | 74 |
| Turks in the valley of Koh-Daman | 75 |
| Qizilbashes | 76 |
| The number of Qizilbashes in Afghanistan | 77 |
| Hazara and Aimaq | 79 |
| The place-names as indicating a Turkish population or traces of it | 82 |
| Index of tribes and peoples | 84 |
| Index of geographical names | 92 |
| List of works quoted | 97 |

Introduction.

The purpose of the present work is to give a picture of the distribution of the Turkish peoples in Afghanistan on the basis of the knowledge obtainable from all the scattered sources about the country and from material collected by myself in the country in 1935.¹ It is important to determine the features of the Turkish population of Afghanistan, as we here find the southern boundaries of the Turkish-speaking peoples. These boundaries are still almost unknown, though I hope to have given the main features in this work. The definite demarcation of the people- and language-boundaries must however be left to future researches. Some people may consider it unjust to divide the Turks of Afghanistan from those of Russian Central Asia. I am aware of this and I should have liked to make this investigation more wide, including the country also to the north of Amu-darya. But owing to the great difficulties in obtaining any information from these parts of the U. S. S. R. I

A handbook on the Turks has long been desired by those who do scientific work. I hope with my attempt at a classification of the Turks of Afghanistan to have made this task a little easier — for only a small part, however, of the wide territories inhabited by the Turks in history and at the present day. In my opinion it will be necessary to make a series of investigations like this before methodical research work can be carried on in the wide fields of Turcology. We ought to know what has been done in a special area before we start working at a new place within it.

The place-names have been transcribed according to the rules of the Royal Geographical Society. I have not always been able to ascertain the difference between *q* and *k*, as the names have been picked up by travellers ignorant of the language. I also consider several other geographical names to be highly uncertain, as they have never been collected by a skilled linguist. Turkish words put in a parenthesis are transcribed according to the system I have used in my previous publications, which can be found in the list of works cited at the end of this book.

The bibliographical sources.

The literature about Afghanistan is abundant, especially during the years 1840—1900, owing to the intense English and Russian political activities in Central Asia at that time,¹ but largely inaccessible. This as usual applies to all the Russian sources. I dare not believe that I have been able to go through all the material, as we lack bibliographical works as a whole, except for the cases mentioned below.

The only existing attempt at a full bibliography of Afghanistan is the Russian »A Bibliography of Afghanistan«, which appeared in 1908 under the direction of S. D. MASLOVSKI.² It is not at all complete for the time concerned and can be used only together with the German Orientalische Bibliographie and its forerunners for the years these publications exist. For some parts of Afghanistan we have very valuable bibliographical material in I. МИНАЕВ, Свѣдѣнія о странахъ по верховьямъ Аму-дарьи (Information about the countries on the upper Amu-darya), but only for the time

Of great value to me was ARISTOV's *Объ Афганистанѣ и его населеніи*¹ (On Afghanistan and its population), though it had not much information to give about the Turk population of the country. Its main value lies in the material collected by ARISTOV. The same must be said of his work *Замѣтки объ этническомъ составѣ тюркскихъ племенъ и народностей и свѣдѣнія объ ихъ численности*.² (Remarks on the ethnical state of the Turkish tribes and information about their number). The only information of interest for the Afghanistan Turks is some indications, which cannot be relied upon too much, about their number.

Finally I pay attention to А. Г. БИСНЕК & К. И. ШАФРАНОВСКИЙ, *Библиография библиографіи Средней Азии* (1935) (Bibliography of the bibliographies of Central Asia) which gives very valuable hints to the Russian literature about Afghanistan.

As will be seen in the following, the quantity of the works on Afghanistan does not correspond to the quality of them. Many, even the recent works, only repeat what was known from the old classics, as ELPHINSTONE, BURNES or BELLEW.

¹ Живая старина, 1898.

² Живая старина, 1896; very useful index of the names of the Turkish tribes occurring in Aristov's work by N. BRAVIN & I. BELIAEV in *Записки Имл. русск. геогр. общ. по отдѣл. этногр.* 28: 2.

The non-Indo-European population and languages of Afghanistan.

The number of languages spoken in Afghanistan is very great. This is in some degree due to the geographical position of the country. It has since the oldest times been a transit country for peoples finding their way to India by the most convenient road, through the mountain-passes of the North West Frontier Province of modern India. These peoples always in some way left their traces in language or in the peoples which now inhabit Afghanistan. The result is a very variegated language- and population-map of the country to-day.

This is also due to the fact that many of these peoples were — and still are — nomadic. Another reason for the variegated language- and population-map of Afghanistan to-day has been pointed out by IVEN.¹ According to him this fact is due to the

(1926) provides very valuable information. Other information is given by W. LENTZ¹ and by others whom I do not consider necessary to enumerate here.

The non-Iranian population of Afghanistan, consisting of Turk and Mongol peoples, is in linguistical and ethnological matters almost unexplored² — and an attempt at a classification has never been made. It is very characteristic that in his three works 'The races of Afghanistan' (1880), 'Introductory remarks to an inquiry into the ethnography of Afghanistan' (1891) and 'An inquiry into the ethnography of Afghanistan' (1891) BELLEW has almost no information regarding the Turk peoples or Turk tribes of Afghanistan. In the last work he says, speaking of the Turkish population of Afghanistan³: »The clans and sections of the Turkman and Uzbek tribes have not yet been completed. A complete list will be added hereafter.» I have not been able to trace this list and presume it has never been published.

In many cases we cannot expect pure Turk or Mongol peoples and tribes, as the population is mixed up with Indo-Iranian elements. The intermixture of foreign blood, and often the intermixture of languages, is very great. I have a good example of this in the samples of the Uzbek dialect of Andkhui which I collected in 1935.⁴ Here the Iranian influence on the language is very strong, a fact also known from Russian Turkestan with its

The Turk peoples.

In our days we find Turks in the northern parts of Afghanistan, the southern boundary of their dissemination roughly being the Hindukush. This part of the country is generally called Afghan Turkestan or Chahar-vilayet.¹ There are exceptions to this rule in the statement of BURNES about a Turkish population in Kohistan, which is considered elsewhere, and also in the Qizilbash, who were originally Turks and are found everywhere in Afghan towns, v. p. 77—79.

The most important Turkish peoples are the Uzbeks who in the 19th century formed ten semi-independant khanates in Afghan Turkestan² and the Turkmans. In smaller numbers we also find Qazaqs, Qirghizes, Qaraqalpaqs, and some tribes treated separately below. All these peoples are closely related to their relatives in Russian Turkestan and to some degree in North Eastern Persia. As a general rule, however, we must always expect a mixed popu-

The Turkish population of the province of Qattaghan and Badakhshan.

Only in one case can we get useful and reliable information about the Turkish population of a certain district of Afghanistan, in the case of North-Eastern Afghanistan. The source is the book of the Afghan writer BURHAN-UD-DIN from Kushkek, who in 1923 travelled in the province of Qattaghan and Badakhshan together with the then Afghan Minister of War Muhammed Nadir Khan, who in 1929 succeeded to the throne of Afghanistan as Nadir Shah. The report of BURHAN-UD-DIN was written in Persian under the title: راهنمای قطغن و بدخشان یعنی ملخص سفرنامه ۱۳۰۱ سپهسالار غازی سردار محمد نادر خان وزیر حربیه مرتبه جناب مولوی برهان الدین خان کشکی.

In 1926 there appeared a translation into Russian of Burhan-ud-Din's work under the supervision of the well-known orientalist Prof. A. A. SEMENOV in Tashkent. The Russian translation, which

This work, which, like all Russian works, is difficult to obtain, contains very important facts about the population as a whole in the province of Qattaghan and Badakhshan, i. e. the north-eastern part of Afghanistan, with frontiers to Soviet-Russia, Chinese Turkestan and British India. This part of Afghanistan is no doubt one of the most inaccessible parts of the country, and the general information we possess from former travellers is scanty, though the early sources of the 19th century, e. g. ELPHINSTONE, are very interested in it.¹ BURHAN-UD-DIN's statements are of course not complete, but they allow us to get a general view of the population of the country and in especial of the Turkish population. In the following I try to indicate where we find Turks in this province, mainly following Burhan-ud-Din, but also using information from other sources. It would be interesting, but beyond my task, to give all the population reports. Thus I have treated Qattaghan and Badakhshan separately, but the information about the Turk and Mongol population is also referred to elsewhere in this work.

There is no possibility of getting any positive idea about the number of the Turks residing here with the aid of Burhan-ud-Din. In the cases where there was any information I noted it. In accordance with Burhan-ud-Din I treat the towns and villages one by one. I have not tried to note the position of the places mentioned on a map, as the geographical exactitude of the maps

tribes, but they live in the villages (*qīšlaq*) intermixed with other peoples and tribes. In the same villages we find Uzbeks, Afghans, Tajiks and Hazara. The population of the whole Khanabad-district is considered to be about 12,000 (4,192 houses). At a cautious estimate the number of the Uzbeks (and other Turks perhaps) may be 4,000.

According to my own observations in Khanabad the Uzbeks in the town itself are rather few. Most of them live as farmers or cattle-breeders in the villages.

In the mountains to the east of Khanabad there is a ravine called Bangi (or Bengi) (بنگی), where the population according to Burhan-ud-Din consists of Uzbeks.¹

Nomadic Turkman tribes are to be found around Anderab, Baghlan, Ghuri, Qunduz, Imam Sahib, Khanabad and Taleqan, according to a general statement on p. 28 in Burhan-ud-Din. V. further below at the places concerned.

Anderab (اندراب).

Anderab is a rayon to the south of Khanabad. Burhan-ud-Din mentions no Turkish population here ² but according to his previous statement there must be nomadic Turkman tribes there. Two Hazara-tribes are mentioned called Qarghali (قارغالی) and Quzi

Khenjan (خنجان).

In Khenjan, which is a district belonging to Anderab, there are said to be no Turks. But Burhan-ud-Din notes a tribe *Salengi* (саленги), which I suspect to be of Turkish origin.¹ A population of Hazara is also reported here.

Ghori or Ghuri (غوری).

Ghori is a place and district to the south-west of Khanabad. The population is resident but very mixed. Burhan-ud-Din notes the following nationalities: Tajik, Uzbek, Hazara, Sayidi, Afghan, Lerkhabi, Aimaq, Jamshidi, Herati, Dimirek and Kagi.² Of these the Uzbeks are with certainty Turks. The Aimaqs and Jamshidis mentioned here are difficult to place but one may expect a Turkish intermixture.

Baghlan (بغلان).

Baghlan is a district between Ghuri and Khanabad. Burhan-ud-Din says nothing about Turks in this region, but mentions that the population is mixed. According to his earlier statement, however, there must be Turkman nomads in the district, as I too can say from my own observations. I also observed Uzbeks living in

According to the information I could collect in Khanabad about the population of this district, it is mostly inhabited by Uzbeks, and to a minor degree by Qazaqs and Turkmen.¹

Burhan-ud-Din gives no details about the population but a table of the most important persons in Hazret-i-Imam,² 16 in number. Of these 11 are Uzbeks and one belongs to a Turkish tribe Tughlun (توغلن *tuylun*) perhaps the same as Tughul, cf. p. 20.

Qunduz (قندوز).

The well-known town of Qunduz to the north-west of Khanabad has nowadays again become an important centre of commerce. At my visit in November 1935 the new-built town was just ready. Anyone interested in this matter may have details from my article »The new Afghanistan».³ General information about Qunduz is to be found e. g. in WOOD, p. 137 sq. and HAMILTON, Afghanistan, p. 253. At Wood's visit Qunduz (Kunduz) was very wretched. »Five or six hundred mud hovels contained its fixed population, while dotted amongst these, and scattered at random over suburbs, were straw-built sheds intermixed with the Uzbek tent or Kirgah.»

There is a fair amount of Turks in the town and the district of Qunduz.⁴ ELPHINSTONE describes Qunduz as belonging to the Uzbek tribe of Kuttaghunn (*qattaghan*), the chief of which was

the Turkmans, Uzbeks and Qazaqs can be considered with certainty as Turks. The tribes called *qungrat* and *čuraq* also are of Turkish origin. Churaq according to ARISTOV is a Qazaq tribe, belonging to the little Orda.¹

I was able to speak with some Uzbeks from the neighbourhood and they spoke a clearly non-Iranized dialect.

As seen from the above the population is highly mixed in this district. We obtain a very complicated picture of the population and of the language map of Qunduz, a complication which will no doubt strongly affect the conditions of the different languages and dialects.

Burhan-ud-Din has a number of interesting statements about Qunduz, from which we can get further knowledge of the Turkish population of the district.² We have e. g. his tables of the villages round Qunduz. (Of course we cannot be sure that there is not a Turkish population also in other villages, as Burhan-ud-Din only in some cases indicates the population.) Thus we learn that a Turkish population is found in the following places:

A. Villages (*qišlaq*) to the east of Qunduz, inhabited by Uzbeks

| | | |
|--------------|--------------------|------------|
| Alchin | Uzbeks and Afghans | 120 houses |
| Quchi (Қучи) | Uzbeks | 150 » |

The village of Sedjani (Седжани) is inhabited by »Aimaqs of Qattaghan» (Каттаганские аймаки), numbering 150 houses. We cannot tell if there are Turks among them.

B. Villages to the north of Qunduz.

Here only the village of Aq-tepe, inhabited by Turkmen and Afghans from Qandahar, is mentioned. The total number of houses in the village is 1,500. The villages of Lerkhabi and Mulla-qalendar are inhabited by Aimaqs.

C. Villages to the west of Qunduz (as a whole called Chahar-dara).

In this case Burhan-ud-Din has not indicated where there is a Turkish population, but one might expect this to be the case in the following places, judging from the place-names, which must be of Turkish origin:

| | |
|----------------|------------|
| Qazaq | 200 houses |
| Tair-Turkman | 100 » |
| Qungrat | 200 » |
| Qungrat-i-sani | 50 » |
| Churaq | 100 » |

Aimaqs are also to be found at some places.

others. In the district of Khoja-Garu there are Turk nomads but also settled Uzbeks.¹

ELPHINSTONE² informs us that »Taulikaun» is possessed by a small but warlike and independent tribe of Uzbeks, and MOORCROFT describes Taleqan as 'a town of considerable extent, but of fluctuating population, as the Uzbeks migrate in the summer to the neighbouring highlands with their flocks, leaving only the Tajik cultivators and traders'.³ Earlier, BOUKHARI mentions a population in Taleqan called by him Sarigh Bash (Sarigh-bash) (Yellow-head), being a fraction of the tribe of Minâs.⁴

One village in the district of Taleqan (its name not mentioned) is inhabited by the Turkish tribe Chichka (چچكه *čičke*). These Turks are cattle-breeders and farmers, and consist of 100 houses.

The village of Khezar-bagh (Xezap-ġar) is inhabited by Turks of the tribe Tughul (تغل *tuġul*). They number 40 houses. To the north of Taleqan there is further a village called Tughul which one might suspect to be inhabited by Turks belonging to this tribe. Tughul is known as an Uzbek tribe from LOGOFET, cf. p. 56, no. 18.

The village of Khevasai (Xebacañ) is also inhabited by a Turkish tribe called Qirq, »the forty» (қырк). They number 25 houses. The tribal-name *qirq* has been known formerly from both Qazaqs and Uzbeks.⁵

village of Anbar-kuh (عنبر کوه), and together with Hazaras in the village of Qara-badam (Қара-бадам). Hazaras are further indicated in Taleqan by IVEN, Vom Pändschir zum Pändsch (1935), p. 160. They are called Tökkä Toimäs. Judging from the name this tribe might as well be of Turkish origin.

Nemek-ab (نمک آب).

There is no indication of Turk tribes here, but a statement that the population consists of Tajiks and Hazaras, speaking Persian, is of great interest. It may imply that the Hazaras in other places have kept their mother-tongue. BURHAN-UD-DIN only enumerates 6 villages, but of these the biggest has the clearly Turkish name Tash-yaylaq (130 houses).¹

Gulfegan (کلفگان).

Gulfegan is a small administrative division belonging to the Taleqan district. Most of the inhabitants speak a Turkish dialect and are of Turkish origin. They are mostly cattle-breeders. The inhabitants of this division live in small huts made of reed, which are called *kafa* (کفا). The population is estimated to number

Nahrein (نهرين).

Nahrein is the residence of a district chief, who also commands the district of Chal and Ishkamish. All these three districts are mainly inhabited by Uzbeks, belonging to the tribes of Berke (بركه) and Taimuz (تيموز *tajmuz*). Nahrein for this reason is often called Berke-u-Taimuz.

The population of the district of Nahrein is, however, not purely Turkish. Besides Uzbeks there are also Hazara, Tajiks and some Afghans.

There are a number of villages, which BURHAN-UD-DIN denotes as inhabited by Turks.

A. To the east of Nahrein:

Khoja-giran (inhabited by a tribe »kuderi» or *quderi* (күдери), which is of Turk nationality 250 houses

B. To the north of Nahrein:

| | | | |
|--------------------------|--------|----|---|
| Shurche | Uzbeks | 40 | » |
| Qizil-kul (Кызыл-кул) | » | 20 | » |
| Maida-chara (Майда-Чене) | » | 50 | » |
| Aqsai-chara (Аксай-чене) | » | 20 | » |
| Yon-qam (Юн-кам) | » | 60 | » |

| | | | |
|------------------------------|--------|----|--------|
| Aq-chashma | Uzbeks | 30 | houses |
| Kutur-bulaq (Кутур-булак) | » | 20 | » |
| Badam-dara | » | 20 | » |
| Badam-dara-i-kelan | » | 35 | » |
| Hazar-qaq (Хезар-как) | » | 80 | » |
| Shur-quduq (Шур-кудук) | » | 50 | » |
| Pahlavan-tash | » | 25 | » |
| Pish-geze (Пшш-гезе) | » | 15 | » |
| Yakka-badam (Якка-бадам) | » | 60 | » |
| Kemer-qishlaq (Кемер-кшшлак) | » | 10 | » |
| Tangi-murch (Тенги-мурч) | » | 20 | » |

C. To the west of Nahrein.

BURHAN-UD-DIN does not give details about the population of these villages except in three cases (Tajiks, Afghans and Hazaras). There are, however, villages with names like Turk, Qaraghach-mirza and Chahar-sai which contain Turkish elements.

D. To the south of Nahrein.

All the villages in this part of the district are inhabited by Tajiks, Hazaras and Panjirs.

| | | | |
|---------------------------|--------|-----|--------|
| Ali-qatan (عليقتن) | Uzbeks | 100 | houses |
| Yakkatut (Яккатут) | » | 100 | » |
| Tugdane (Тугдане) | » | 50 | » |
| Berk (Barq?) | » | 200 | » |
| Avleger (اولگر) | » | 150 | » |
| Haji-Ramazan | » | 100 | » |
| Khoja-pelkha (خواجہ پلخا) | » | 100 | » |
| Kan-i-nemek (كان-и-Немек) | » | 150 | » |

The others are inhabited by Hazaras and Tajiks.

That only 8 villages of 17 should have a Turkish population does not agree very well with the first statement of BURHAN-UD-DIN that the whole population was Uzbek!

IVEN, *Vom Pändschir zum Pändsch*, p. 159, informs us of a preponderant population of Uzbeks in the plains of Dasht-i-Ishkamish, Dasht-i-Jibl-dagh and Dasht-i-Narin. The Uzbeks live in their kirghas in the plains, but the Tajiks in the villages. IVEN also mentions a village Gazistan, inhabited by Arabs.

Badakhshan.

In Badakhshan the population is also mixed, but the Iranian element (Tajiks) is dominant. The Turks are less in number.¹

ELPHINSTONE's statement about the Kaushkaur, nearest to Afghanistan, which was an extensive, but mountainous and ill-inhabited country, lying to the west of Badakhshan, from which it was divided by Beloot Taugh [Bulut-tagh], can be mentioned here. The inhabitants belonged to a nation called Cobi, according to ELPHINSTONE. He knew nothing of their origin, only what was suggested by the resemblance of their name to that of an extensive tract in Chinese Tartary. (ELPHINSTONE, II, p. 389.) For the discussion about Bolor and Bulut-tagh, which is connected with this statement I refer to YULE, *Papers connected with the Upper Oxus regions* (1872) p. 473 et seq., RAVERTY, *Notes on Afghánistán*, p. 154 et seq., p. 304 et seq., MARCO POLO, ed. YULE-CORDIER, I: 172, 178—9 and *Hudūd al-‘Ālam*, transl. MINORSKY, p. 369.

Faizabad (فیض آباد).

Faizabad is the centre of Badakhshan and situated to the north-east of Khanabad. It was formerly called Juzun (جوزون *dzuzun*).¹ The population is a mixture of Afghans, Turks and other tribes.

| | | | |
|----------------------------|------------------|-----|--------|
| Ab-i-barik | Turks | 98 | houses |
| Qara-Mogul | » | 189 | » |
| Dihqan-khana | » | 13 | » |
| Shomari | » | 89 | » |
| Shiran-shah | » | 70 | » |
| Qara-qazi | » | 119 | » |
| Uran-kul | » | 33 | » |
| Keji | » | 22 | » |
| Geri | Turks and Sayids | 54 | » |
| Pustkhur | Turks | 26 | » |
| Chakhal-kapa (Чехель-Кепе) | » | 51 | » |
| Petvan (پتوان) | » | 27 | » |
| Dekh-dekhi | » | 54 | » |
| Berlas | » | 55 | » |
| Akh-buria | » | 85 | » |
| Almanku | » | 74 | » |
| Takht-i-shah | » | 66 | » |
| Kharuki (خروکی) | » | 46 | » |
| Kechi Sebzi-i-mar | » | 44 | » |
| Hazar-mishi | » | 17 | » |

Among the remaining villages, where no notes about the population are given, there appear names containing Turkish ele-

Kashghar, and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan, bringing with him 40,000 followers. He was wealthy, which circumstance, added to the beauty of his harem, excited the cupidity of Sultan Shah, who, at the time of the khaja's arrival ruled in Badakhshan. This coming to the knowledge of the ex-ruler of Kashgar he, with his people fled down the valley towards Kunduz; but were overtaken by Sultan Shah, at Reishkhan. The khaja's adherents were defeated, and he himself made prisoner. He sued for life, but in vain; on which the holy man cursed Badakhshan, and prayed that it might be three times depopulated — that not even a dog might be left in it alive. Already has the country been twice bereft of its inhabitants: first by Kohan Beg of Kunduz, about forty years back, and again by Murad Beg, in 1829.

Yaftal (يفتل).

Yaftal lies to the north-west of Faizabad and is inhabited mainly by Tajiks. Of 28 villages enumerated some are inhabited by Turks. They are the following¹:

| | |
|--------------------|-----------|
| Dara-Zeran | 25 houses |
| Kelülegi (Келюлем) | 49 » |

According to a later statement of BURHAN-UD-DIN,¹ however, Uzbeks must also live in Deraim and Teshkan.

Khash (خاش).

Khash is a valley of the Jerm and lies very secluded. The roads leading there from Faizabad are difficult and steep, and the population of Khash has little possibility of intercourse with the surrounding world.

Only two villages in Khash are inhabited by Tajiks, the others are inhabited by people »speaking nothing but Turkish«. They belong to the tribe of Kalta Tai (كلته تاي *kelte taj*).

What has been said about the Turkish population in Deraim and Teshkan applies also very well to that of Khash. It would be a very interesting task to study the language of these Turks, as they apparently must have preserved the language very pure. Naturally we know nothing about how long the Turkish population has lived there, but this can only be found out on the spot by inquiring of the inhabitants themselves.

BURHAN-UD-DIN enumerates 11 villages in Khash. 9 of them are inhabited by Turks. They are:

Sarlüle (Capuone), Bukluk, Sharan, Moghulan, Derkhan, Kej-

| | |
|----------------------|----------|
| Qurban-bai-Ali Mogul | 3 houses |
| Azgicha (Азгыча) | 8 » |
| Khusrau (Хусрау) | 8 » |
| Ushkan (Ушкан) | 30 » |
| Ashtaken (Әштәкен) | 24 » |
| Gejan (Геджан) | 20 » |

A mixed Turkish-Tajik population is indicated in the following villages:

| | |
|-------------------|-----------|
| Akhshire (Әхшире) | 15 houses |
| Yumel (Юмель) | 30 » |
| Tekran | 100 » |
| Aniva (عنيوه) | 15 » |
| Zoi | 15 » |
| Bashen (باشن) | 24 » |

The whole population is about 4,000 souls.

Little Pamir.

This is a valley which begins at Langar Shur-i-khurda and ends at Qala-i-jarara (قلعه جراره).¹ The population of Little

golian type, according to BURHAN-UD-DIN. They live in yurts, which they get from Kashghar in Chinese Turkestan. The number of families will be about 100; of these about 60 are of a higher social grade (*bai's* etc.), and the other 40 are herdsmen and workmen. 30 of the families live for some time in Great Pamir. The whole number of Qirghizes living here is estimated at 2,000. The yurts of the Qirghiz usually stand together from five to ten on different sites. The Qirghiz living here profess Islam of the Sunnite order. Many of the Qirghiz are well educated in religious matters and read books in the common Central Asian literary Turkish, as for example »Salavat-i-Mas'udi«, according to A. SEMENOV a work on *fikh*, compiled by the Shaikh Mas'ud-bin-Mahmud-bin-Yusuf-us-Samarqandi and very well-known in Central Asia.

There are here some places, the names of which are mentioned by BURHAN-UD-DIN: Shur-i-khurd (شور خورد), Langar (لنگر), Bazai-gumbad (بزای گنبد), Andemin¹ (اندمین), Yaman-chalaq (يامن چلق) and Yakhmir (خمير); BURHAN-UD-DIN gives a good description of the geography of the country on p. 149 sq.

Great Pamir.

Great Pamir, like Little Pamir, is a long mountain valley. The

Shiva (شیوه).

Shiva is the district round the lake of Shiva. It is rich in good pastures. In former times it was inhabited by Turks from Argu, who for that reason were called Shivachi, 'people from Shiva', but then the abundance of pasture in Shiva became known to the peoples of other places, and the Argu-Turks could not remain alone there. Now in summer-time there come up people from Qandahar and Kabul, Arabs from Baghlan, Ghuri and Khanabad, Turks of the tribe Atrenji and others. They take with them their cattle and let them graze there and return in the autumn. BURHAN-UD-DIN estimates the number of this »summer-population« at about 8,000 families.¹ According to Pandit Manphúl (YULE, Papers connected with the Upper Oxus regions (1872) p. 441) Shiva (*Shewá*) was at that time inhabited by Turks of the Yakka-Moghal tribe.

Shahr-i-buzurg (شهر بزرگ).

This place is situated to the north of Faizabad. The prevailing population is Tajik, but there are also Uzbeks, Qarluqs and Hazaras. The Uzbeks speak Uzbek and the Qarluqs Turkish. The

| | | | |
|----------------------------|--------------------|-----|--------|
| Qara-bulaq | Uzbeks and Qarluqs | 120 | houses |
| Yamehi | » | 57 | » |
| Khoja-Kashkar | » | 20 | » |
| Sekana | » | 45 | » |
| Siyay | Qarluqs | 25 | » |
| Shaikh Sulaiman | » | 30 | » |
| Qudug | Qarluqs and Uzbeks | 40 | » |
| Hazar-limiuch (Хезар-Имич) | » | 120 | » |
| Genda-chashma | » | 50 | » |
| Bulük-dasht (Булюк-дешт) | Qarluqs | 11 | » |
| Khafezan | » | 10 | » |
| Talek | » | 31 | » |
| Gendabai | » | 30 | » |
| Murgek | » | 20 | » |
| Agil-siyay | » | 30 | » |
| Zeng-baba | Uzbeks | 20 | » |
| Bish-kend | » | 80 | » |
| Bai-nazar | » | 147 | » |
| Aq-jir | » | 49 | » |
| Qara-kul | » | 55 | » |
| Betash | » | 26 | » |
| Langar | Qarluqs | 25 | » |
| Ser-i-ju-i-bala | » | 34 | » |

| | | | |
|----------------|---------|----|--------|
| Chinar | Qarluqs | 15 | houses |
| Chaqir | » | 45 | » |
| Chaqir-qishlaq | » | 16 | » |
| Qala-i-gerdab | » | 23 | » |
| Quduq (Qadiq?) | » | 25 | » |

In the village of Qizil-qala there is said to be a population of Turks, here called Tuch-Turks (Туч-Турки). They number 83 houses.

A mixed Turkish-Iranian population is indicated in the following villages:

| | | |
|---------------|------------------------------|--------------------------------------|
| Chegian | Tajik and Uzbek | no indication of number of houses |
| Khoja-jergatu | mixed | 39 houses |
| Ab-i-asiyabe | Tajik and Turks ¹ | |

I draw special attention to the tribe called Sayid (Сейид), which lives in several villages here. I am not able to say what nationality they may be.² The villages indicated by BURHAN-UD-DIN as inhabited by Sayids are the following:

| | | |
|-----------|----|--------|
| Langar | 50 | houses |
| Penjchakh | 20 | » |
| Qashghar | 22 | » |

Chah-i-ab (چاه آب).

Chah-i-ab is a rayon in the district of Rustaq to the north of Rustaq. There is a population of Uzbeks in four villages near a village called Quduq, the rest of the population being Tajiks.

Yangi-qala (یَنگی قلعه).

Yangi-qala is also situated in the district of Rustaq. In Yangi-qala itself the population consists of Afghans and Uzbeks, but in other places only of Uzbeks. The Uzbeks are estimated at 8,000—9,000. If BURHAN-UD-DIN's statement is right, that the inhabitants of the villages except of Yangi-qala itself are Uzbeks,¹ the table of the villages may be of interest. The villages indicated are the following:

| | |
|-----------------|------------|
| Yangi-qala | 750 houses |
| Guldash | 20 » |
| Abdul-Nazar-bek | 60 » |
| Moghulan | 45 » |
| Khoja-Hafiz | 30 » |
| Jubashi | 50 » |
| Bai-abe | 40 » |

Turkmans.

Nomadic Turkman tribes are to be found in Northern Afghanistan, in many cases intermixed with the Uzbek and Iranian population, but evidently in most cases they preserved their pure Turkman features well, in contrary to the Uzbeks, who are more influenced by the Iranian elements of the population. The Turkmans are mainly nomads, occupying themselves with the breeding of the *karakul*, the most valuable export article of Afghanistan. To a smaller degree they are agriculturists.

The following Turkman tribes are settled on Afghan territory: Salor, Sariq, Ersari, Teke, Alieli, Karama and Chaudar.¹ The information we possess about them is very scanty. Being nomads these Turkman tribes have often changed their abodes from Afghan to Russian and Persian territories and vice versa — either by their own will or by force. I have tried to gather and sift the often contradictory information we have about them. It will be found under the heading of each separate tribe treated by me.

together with Afghan nomads, especially those of the Ghilzai group (Shakzei and Otak tribes). Elsewhere we reported other peoples too in this region. HAMILTON indicates the districts of Herat, Maimana and Andkhui as chiefly inhabited by Turkmans.¹ FURON reports a Turkman population in the valley of Surkh-ab.²

It is easily seen from the reports on different Turkman tribes which follow that this cannot be the only area occupied by the Turkmans.

From my own observations Turkmans of various tribes live in the districts of Tashqurghan (Turkman Dashqurghan), Mazar-i-Sharif, Balkh, Aqcha, Andkhui and Daulatabad. There must also be Turkman settlements in the neighbourhood of Herat. Thus HOLDICH³ found the first signs of Turkman encampments, which no doubt continue eastwards, at Chaman-i-bad. FAIZ BAKHSR reports Turkmans to the north of Mazar-i-Sharif on the banks of the Oxus.⁴

According to BURHAN-UD-DIN⁵ and others there is a Turkman population in the province of Qattaghan and Badakhshan, chiefly confined to the districts around Anderab, Baghlan, Ghuri, Qunduz, Imam Sahib, Khanabad and Taleqan. For details of the Turkman population of these province, v. p. 13—34.

tory I follow VAMBERY, whom ARISTOV also followed, with the intention that the reader himself must compare with the classification of TUMANOVICH, given here below. For the classification of the Turkmans living in Iran I refer to HÄNTZSCHE, who gives a classification from the official Persian sources from the year 1855 which is still of great interest.¹

TUMANOVICH divides the Turkmans into five groups: —

1. To this group belong the tribes, which directly descend from Salor-Ogurdjiq, the descendant of Salor-Kazan. There are five tribes descending from Salor-Ogurdjiq:

a) Salor

a) Karaman

β) Yelovach (Еловач)

γ) Kichi-aga

Each of these three divisions (*a—γ*) have a further 6—7 subdivisions, and each of them again is divided into 2—10 fresh groups. Thus there are about 110 tribe-names in the tribal system of the Salors.

b) Sariq

a) Alasha

1. Alnish

2. Alnakh

Each of these tribes has minor divisions. In all there will be several dozen tribal names in the tribal system of the Sariqs.

c) Teke

a) Takhtamish

1. Vakil
2. Bek

β) Otamish

1. Bakhshi
2. Sichmaz

There is also a great number of minor divisions, not enumerated by TUMANOVICH.

d) Yomud

a) Qara-cheqa or Qutlu-Temir

1. Cheni-Atabai
 - a. 10 minor groups.
2. Sharif-Djafarbai
 - a. 3 minor groups

Each minor group has 2—3 subdivisions. Cf. further CONOLLY, I, p. 37—40 'Genealogical Tree of the Yimoot', which will supply a fair number of tribal names of the Yomud.

b) B. (the line is illegible)

δ) Qara

ε) Bazachi

ζ) Burundjuq

In all there will be about 50 tribal divisions.

b) Goklan

α) Kai

3 divisions

β) Duberga (Дуберга)

2 divisions

In all 78 tribal names and divisions.

c) Khatab
d) Mukri } related to the Goklan

e) Qara-dashli. This is a new name for the old tribe of Yazir.

α) Gendaliali (Гендалали)

3 subdivisions

β) Jalali

4 subdivisions

γ) Gök-chaqli

6 subdivisions

f) Qarqin (Қарқын). With some divisions.

g) Ersari

e) Makhtum

a) Nur-Makhtum

 β) Kalli-Makhtum

In sum we may reckon 55 tribes, all being originally Arabs, but later Turkmanized.

4. 4th group. Not of Oghuzian origin, but now among the Turkman

a) Sunchi

b) Nukhurli

c) Anauli

d) Murcha

5. 5th group. This group consists of newly formed tribes and those of non-Oghuzian origin

a) Ali-ili

b) Khizr (or Qutlar)

c) Khizr-ili

Anabeleghi, reports with ĖWNEWIČ (EVNEVICH) ¹ as source another tribal system:

Yalowač: 1. Orduhodja. 2. Daz. 3. Bek-Sakar.

Karaman: 1. Ugrudjihli. 2. Bek-Ghezen. 3. Alain.

Kirshe Agha: 1. Kirshe Agha. 2. Besh Uruk.

Another division is given by VAMBERY from PETRUSEVITCH and MARVIN.² The three divisions are according to this Kiptschak (Qipchaq), Dezerdu (Ordu?)-Chodschah (cf. the first subdivision of the Yalovach tribe, according to Evnevich and mentioned above) and Karaman.

YATE reports the Salors to be divided into three sections: the Yalawach, the Gichara and Karawan. The last is no doubt an error for Karaman.³

The last and most credible account of the tribal divisions of the Salor is that of KARPOV and ARBEKOV.⁴ According to them the Salor are divided into three *taifa* (gentes): Kichi-aga, Qaraman and Yalovach. These again are divided into *oba* (or *urug*) and these into *tire* which are divided into *bir-ata*.

The names of the *oba* (*urug*) are as enumerated below:

Kichi-aga

1. Kichi-aga

2. Besh-urug

6. Kesse
7. Kerim-aga
8. Qurt
9. Egri-agir
10. Qirq-uili
11. Urus

In all there are 129 tribal names.

About the distribution of the Salors in Afghanistan of to-day we know very little. VAMBERY¹ found between Bala Murghab and Maimana a desert peopled by Salors but does not give details about them. FAIZ BAKSH² reported Shibarghan to be inhabited by 'Sálúr Turkmán's', subjects of the Amir of Kabul; but a pure Turkman population cannot be in question, as a mixed population is reported elsewhere.³

The number of the Salors in Afghan territory was in 1882 according to LESSAR 200 families, which lived at Maimana.⁴

We know nothing with certainty about how long the Salors have been on Afghan soil, but according to YATE⁵ a part of them went off towards Maimana about 1860, and settled at Sar-i-chashma-i-chichakli, a few miles east of Chaharshamba. YATE has also some other information about the recent history of the Salors, until they were permitted to return to Persia.

Herzegi: 1. Sogunali. 2. Guldsha. 3. Kodschali-Kizil.
4. Beden. 5. Kanli-basch (Qanli-bash).

Khorasanli: 1. Kazandschi. 2. Mamatai.

Alishah: 1. Ustalik. 2. Enisch.

Sukhti: 1. Dagdi-Kuli. 2. Erden.

Bairach: 1. Dschani-Beg. 2. Erki-Guram. 3. Sidlik(?).

The names and numbers of these subdivisions differ entirely from those given by VAMBERY in his earlier work.¹ The uncertainty which one must feel about such contradictory information proves the necessity of fresh investigations into the tribal divisions of the Turkmans — and other Turk peoples of Central Asia — before it is too late. I give here the earlier names of VAMBERY:

Herzegi: 1. Yerki. 2. Djanibeg. 3. Kurama. 4. Jatan.
5. Japagy.

Khorasanli: 1. Bedeng. 2. Khodjali. 3. Kizil. 4. Huszeinali.

Alishah (here called *Alascha*): 1. Kodjeck. 2. Bogadja.
3. Huszein Kara. 4. Szaad. 5. Okensziz.

Sukhti: 1. Tapyr. 2. Mumatag. 3. Kurd. 4. Kadyr.

Bairach: 1. Kanlibash. 2. Kultcha. 3. Szudjan.

A somewhat different division of the Sariqs is given by YATE,² though in its main features it is the same as that of VAMBERY. According to YATE we have the following scheme:

this division anywhere else. The Harzegi of YATE are called Hazurghi by LUMSDEN.

The present Sariq-population seems to be located to the regions around the Murghab and southwards. VAMBÉRY¹ found Sariqs between Maimana and Bala Murghab, and FAIZ BAKSH² about 5,000 Sárúk Turkmán families living in tents in Pindi (just on the frontier) and about 4,000 between Pindi and Maruchaq. Qilah Wali (Qala Wali) was according to YATE³ entirely inhabited by Sariqs, emigrants from Panjdah. It was said to contain 420 houses or kikitkas, and of these 300 or more belonged to the Harzegi section. The majority of the remainder were Khorasanlis, with just a few Alishahs and Bairach amongst them. A. C. YATE says the settlements of the Harzegi extend to Qara-wulkhana and Qala Wali.⁴

According to HACKIN⁵ there are Sariq Turkmans in the region of Chakhansur, in South-western Afghanistan. They are newcomers into this part of the country, originally belonging to the tribe of Sariqs that has reclaimed and cultivated the ancient marshes of the Murghab between Bala Murghab and Maruchaq in North-western Afghanistan.

We have a very good example of the difficulties in obtaining a survey of the distribution of the tribes in this part of the country in a report by YATE⁶ on the wanderings of the tribes.

at Qilah Maur and other neighbouring places, and the Harzegis spread southwards to Qarawal Khana and Qilah Wali. The occupants of the two latter places remained at that time Afghan subjects. As YATE reports, the Afghan government declined to keep any Sariqs near their borders (owing to the constant troubles with the tribes on Russian territory), and they decided to remove all the Sariqs remaining at Qilah Wali and Qarawal Khana to Chaharshamba and other places farther south in the hills, where they were better under control, and to put Afghan settlers in their place. The rumours of this move operated forcibly on the Sariqs — so much so, that as soon as they heard it, they commenced to vacate Qilah Wali and to troop back to Panjdah in numbers; and it is said that of the 300 odd families lately located there, hardly 30 are now left on Afghan soil.



About the divisions of the Ersaris we possess reliable information from KARPOV in his Племенной и родовой состав туркмен. They are divided according to the following scheme:

1. Qara-bekaul

a. Qara

PETRUSEVICH a reliable source. VAMBERY earlier noted the Qara-Turkman as a separate tribe, but later changed his mind and considered them as a division (*taife*) of the Ersari.¹ The Ersari-Turkman mostly dwelling on the left bank of the Amu-darya are often called *Lab-i-abi* »people of the water-edge». ² YATE ³ applies this name only to the Qara-section of the Ersaris.

The information we have about Ersari-Turkmans on Afghan territory is VAMBERY's statement that they live on the left bank of the Oxus, from Tschichardschuj (Charjui) as far as Balkh,⁴ and that of HOLDICH,⁵ that the district extending for many miles along the southern banks of the Oxus called Khwaja Salar is inhabited by Ersari Turkmans. YATE ⁶ says that Daulatabad is inhabited by Ersaris. He estimates that 300 kikitkas and reedhuts are inhabited by Ersaris. SPIEGEL, without mentioning his sources, assumes 60,000 tents of Ersaris on Afghan soil, divided into 20 tribes with many subdivisions.⁷ KARPOV enumerates three tribes belonging to the Qara-section to be resident on Afghan territory. They are called Dali, Kazan, and Titan.⁸

YATE has some other information of interest regarding these Turkmans. To the north of Ming-darakht the valley of the Ab-i-Qaisar was a desert on YATE's visit. It had been well populated formerly, and there had been large settlements of both Arab and Ersari nomads, who used to graze their flocks in the chul to

In his paper »Short statistical information of the Ersari-tribes, living on the left bank of the Amu-darya» KOMAROV gives the most detailed information of the Ersaris that we possess.¹ According to him there are 30—40,000 families of Ersaris in Afghan Turkestan, above all in Andkhui, Shibarghan, Aqcha and Mazar-i-Sharif. Later he gives the number of 4,282 families for the part of the country investigated by him, but this was only the most north-western part of it. KOMAROV found sub-tribes of the Qara resident in Aqcha with the names Tagan and Qara-boin, and a tribe Saltiq (Салтыкъ) in both Aqcha and Shibarghan. The Saltiq-tribe, however, was not considered as a pure Ersari-tribe by him, though the members of the tribe considered themselves so. The tribes Pandji, Inchka and Perrik (Перрикъ) also belonged to the Qara, and inhabited Afghan Turkestan.

Of sub-tribes belonging to the Bekaul the Sarli and Chershenge (Чершенге) had a fair number of adherents in Afghan Turkestan. In Aqcha lived the Chai (Чай), also belonging to the Bekaul.

Apparently the Ersaris have migrated late into Afghan territory. They came into the territory of the former Khanate of Bokhara at the end of the seventeenth century.²

1. Tochtamisch (i. e. Tokhtamish)

| | |
|-------|------------|
| | Köchtsche |
| | Amanschah |
| Bek | Kan |
| Wekil | Kongur |
| | Ak-Wekil |
| | Kara-Wekil |

2. Ötemisch (Ötemish)

Sitschmaz (Sichmaz)

Bachschi (Bakhshi)

One might suspect that some of the subdivisions of the Akhal- and Merv-teke coincide, e. g. Köchtsche, Amanschah and Sichmaz. This is no doubt due to the fact that the division into Akhal- and Merv-Tekes is purely geographical.

In his 'Travels' VAMBERY gave a division somewhat different from the later one. I quote it in full, as it may be of interest for future research into the tribal organisation of the Tekes.¹ The two main divisions Akhal- and Merv-Teke had three subdivisions (or 'gentes', *taife*), which VAMBERY at that time was able to ascertain, each divided into minor divisions (*tire*). They are:

1. *Ötemisch*: Kelletscho, Sultansiz, Szitschmaz Kara Ahmed.2. *Bakhshi*: Perreng, Topaz, Körszagry, Aladjagöz, Tasha-

me except in one case. This is FAIZ BAKSH,¹ who in his time found 30,000 'Toga' Turkmans living in tents on the banks of the Murghab river. YULE read this 'Toga' as Teke, which is no doubt correct. For the rest, the Tekes of Merv have long been renowned for their plundering raids on Afghan soil (mostly in the 19th century), reports of which can be found everywhere in the literature of that time.²

Alielis.

Another question is if we may reckon the Alieli Turkmans to the Teke tribe. This has been done by BOULGER,³ quoting FERRIER as his primary source. If one can trust Ferrier's inquiries, says Boulger, the Alieli are not a district tribe, but only a branch of the Tekes who were removed to Andkhui in the reign of Shah Abbas the Great. He calls them descendants of the Afshars — that tribe of which Nadir Shah was a member. I have not been able to obtain any further information which could point to something decisive for the origin and divisions of the Alieli. I decided to reckon them among the Teke-Turkman for the time being.

At VAMBERY's time the Alielis occupied the grounds in and around Andkhui.⁴ He estimated the town to consist of 2,000 houses

removed to the north of Khorasan. HAMILTON (1906) yet notes a population of Alielis in Andkhui and Daulatabad and in the Khwaja Salar section of the Oxus frontier.¹

Karama-Turkmans (Qarama).

FAIZ BAKHSH informs us that Maimana, including its dependencies at that time, was inhabited by 12,000 families of the Karamá tribe. Maimana was then a dependency of Balkh. He reported the same Karamá-population in Kashláq Eshan.² According to VENIUKOV the Karama-Turkmans or Sakaris are to be found eastwards in the direction of Andkhui. They are few in number but known to be brigands of the worst sort.³ The Qarama might be the same as those called Sakar (of the Oxus) by BURNES. They numbered according to him 2,000 families.⁴ As seen from this, the information we have about the Qarama is very scanty, and new has to be collected.

Chaudar-Turkmans.

In his work Turkmanistan and the Turkmans TUMANOVICH informs us that considerable parts of the Chaudar-tribe have their

Persia and Afghanistan, of which 50,000 belong to the latter country. In such a recent work as REYSNER,¹ Независимы Афганистан (Moscow 1929), the Turkman and Uzbek population of Afghanistan is considered to be 700,000—900,000 in all. In another work from the same year REYSNER gives the number of 200,000 Turkmans residing in Afghanistan.² Earlier, YAVORSKI³ estimated all the minor peoples in Afghan Turkestan — Qirghizes, Turkmans, Hazaras, Iranians, Afshars, Hindus, Jews and Arabs — as not more than 50,000. This number is no doubt insufficient. The task of fixing the number of Turkmans residing in Afghanistan is made more difficult through their migration into Russian and Persian territory from time to time.

¹ p. 21.

² Афганистан, стр. 266.

³ YAVORSKI, Путешествие, II, стр. 231.

Uzbeks.

The Uzbeks are confined to the northern parts of Afghanistan, i. e. to those parts of the country, which we usually call Afghan Turkestan. The Uzbeks mostly live in the cities or villages (*kishlak*, *qīšlaq*), where they have the occupation of merchants, craftsmen or farmers. Nowadays they appear to be seldom nomads.

General information about the tribal divisions of the Uzbeks.

The Uzbeks of Russian Turkestan are divided into a great number of tribes, according to KHANIKOV ¹ 97, to KHOROSHKHIN ² 92, and to LOGOFET ³ 102. In the following I give the classification of the Uzbeks according to Khanikov and Logofet, mainly with the object of showing how different they are. No doubt it is the same with the Uzbeks as with the Turkmans — new investigations into

| KHANIKOV | LOGOFET |
|--------------------------------|-------------------------|
| 3. Yüz | — |
| 4. Qirq | — |
| 5. Ung (Унгъ, Ong?) | — |
| 6. Ungachit | — |
| 7. Jilair (Джиландръ) | — |
| 8. Sarai | — |
| 9. Qungrad | Qungrad (Қунградъ) (2) |
| I. Qandjagali | Qongrat (Конградъ) (54) |
| (Канджагалы) | |
| II. Oinli (Оинлы) | — |
| 9 minor tribes enumerated | |
| III. Qushtamghali ¹ | — |
| (Қуштамғалы) | |
| 9 minor tribes enumerated | |
| IV. Waqtamghali | — |
| (Уактамғалы) | |
| 7 minor tribes | |
| V. Qir (Қыръ) | — |
| 5 minor tribes | |
| 10. Yalchin | — |

| КХАНИКОВ | LOGOFET |
|-------------------------|---------|
| 25. Uzoï | — |
| 26. Kabat | — |
| 27. Khitai | — |
| 28. Qangli (Кангли) | — |
| 29. Uz (Узь) | — |
| 30. Chuplachi (Чуплячи) | — |
| 31. Tupchi | — |
| 32. Utarchi | — |
| 33. Upulachi (Упулячи) | — |
| 34. Djulun (Джүлунъ) | — |
| 35. Djid (Джидъ) | — |
| 36. Djuiot (Джюютъ) | — |
| 37. Chil-djuiot | — |
| 38. Bui-maut | — |
| 39. Ui-maut | — |
| 40. Aralat | — |
| 41. Kireit | — |
| 42. Ungut | — |
| 43. Kangit (Кангытъ) | — |
| 44. Khalawat (Халяуатъ) | — |
| 45. Masad | — |
| 46. Murkut | — |

| KHANIKOV | LOGOFET |
|-------------------------------|--|
| 63. Beroi | — |
| 64. Khafiz | — |
| 65. Qirghiz (Кыргызы) | Qir-qiz or Qazaq (Кыркы-Кызы, Казакъ) (4) |
| 66. Yuiruchi | — |
| 67. Djuirat | — |
| 68. Buzachi | — |
| 69. Sikhtian | — |
| 70. Batash (Бятанъ) | — |
| 71. Yagrini | — |
| 72. Shuldur | — |
| 73. Tumai | — |
| 74. Tleu | — |
| 75. Qir-dar (Кыр-даръ) | — |
| 76. Kirkin (Киркынъ) | — |
| 77. Uglan (Угланъ) cf. no. 49 | — |
| 78. Gurlat (Гурлятъ) | — |
| 79. Iglan | — |
| 80. Djimebai | — |
| 81. Chilkas (Чилькасы) | — |
| 82. Uighur | — |
| 83. Agir (Агыръ) | — |

The following tribes are mentioned by LOGOFET but not by KHANIKOV. Logofet's numbers in brackets.

- | | |
|------------------------|--|
| 1. Uzbek (3) | 33. Abdal (41) |
| 2. Lokai (6) | 34. Boin-Kasimir (Боннъ-Касымыръ) (42) |
| 3. Sujani (7) | 35. Baliqshi (43) |
| 4. Qarliq (8) | 36. Qarasha (44) |
| 5. Uta-bulaq (9) | 37. Armat (45) |
| 6. Marka-kchi-yüz (10) | 38. Gandashi (46) |
| 7. Sari-Qataghan (12) | 39. Qara-bulaq (47) |
| 8. Kenigas (13) | 40. Kaldamen (Калдаменъ) (48) |
| | 41. Semiz (49) |
| | 42. Andijani (50) |
| | 43. Qunduzi (51) |
| 9. Mongal (16) | 44. Jilandi (Жиланды) (52) |
| 10. Türk (17) | 45. Yangi-tagan (53) |
| 11. Barut (18) | 46. Gazalkli (Газалклы) (55) |
| 12. Taz (19) | 47. Kalta-toi (56) |
| 13. Temez (20) | 48. Palvan (57) |
| 14. Burka (21) | 49. Chali (58) |
| 15. Sarmantai (22) | 50. Besh-tentek (59) |
| 16. Sarikh (23) | 51. Mirishgar (60) |

- | | |
|---------------------------------|-----------------------|
| 68. Jau-keldi (Жау-кельды) (77) | 81. Eshka (Эшка) (90) |
| 69. Zor-burun (78) | 82. Shikh (91) |
| 70. Oz-temir (79) | 83. Bai-kashka (92) |
| 71. Alla-berdi (80) | 84. Sari-bash (93) |
| 72. Khoja-Ramazan (81) | 85. Subaq (94) |
| 73. Yer-teber (Ерь-теберъ) (82) | 86. Sulduzi (95) |
| 74. Qataghan-qalasi (83) | 87. Pokirak (96) |
| 75. Mardat (84) | 88. Zarmukha (97) |
| 76. Shoraq (85) | 89. Yangi-gaur (98) |
| 77. Khan-batcha (86) | 90. Imam-temez (99) |
| 78. Baraq (87) | 91. Shali-temez (100) |
| 79. Tulkishi (Түлкыши) (88) | 92. Bayat (101) |
| 80. Togalan (89) | |

The distribution of the Uzbeks of Afghanistan.

YAVORSKI¹ mentions that in some parts of Afghan Turkestan the Uzbeks formed the majority of the population. This was especially the case in Qunduz, Andkhui and Shibarghan. The Uzbeks here belonged to the rest of the great constellation of tribes called Orta-yüz. In Qunduz and Tashqurghan the Uzbeks mainly belonged to the tribe Kattaghan (Qataghan) (on p. 120,

In the town of Herat itself there is a very mixed population of Afghans, Tajiks, Turkmans, Uzbeks, Hazaras, Jews and others.¹ The same mixed population can be observed in the towns of Maimana, Shibarghan, Andkhui and Aqcha.² According to my own observations the Uzbek population of Mazar-i-Sharif is not very numerous. I noted the same mixed population in that town as described above for other towns of Afghan Turkestan.

In the village of Dihidiraz, near Sirvan and Obeh, KHANIKOV³ reports a population of Uzbeks, belonging to the tribe of 'Koung-rad' (Qungrad). 100 families of this tribe had emigrated there from the Oxus during the reign of Muhammed Rahim Khan of Khiva.

YATE has some interesting information about the Uzbek population of Chaharshamba to the west of Maimana.⁴ The Uzbeks here were mainly cattle-breeders. Curiously enough the villagers of Chaharshamba did not claim to be Uzbeks, but the descendants of a lot of mixed races. They called themselves the *Doazdah Aimak*, or the twelve nomad tribes.⁵ They had no idea where they originally came from or what their tribes were. In Yate's opinion they were to all intents and purposes Uzbeks in fact, if not in name. The tradition is that Nadir Shah settled 12,000 families of different tribes down there, but that subsequently some returned whence they came, others moved else-

population were Uzbeks, and that the remaining Hazaras had lost all their Hazara characteristics and become Uzbeks in all but name.¹

A nomadic Uzbek population around Maimana is mentioned by YATE² and FERRIER,³ who refer especially to an Uzbek population in the plain at Elmar to the west of Maimana. VAMBÉRY⁴ informs us about both nomadic and settled Uzbek population in the Maimana-district. He estimates the whole population of the district at 100,000 souls, for the most part Uzbeks belonging to the tribes of Min (Ming), Atchmayli (Achmaili) and Daz. According to VAMBÉRY⁵ the inhabitants of Maimana were Uzbeks, with some Tajiks, Heratis, about fifty families of Jews, a few Hindus, and Afghans. FERRIER⁶ considered the Uzbek population of the town to be 15—18,000, but there was also a small proportion of Parsivan families. BURNES has the statement that Maimana at his time was ruled by an Uzbek belonging to the tribe of Wun.⁷

In Kafir Qala and in Rabat Abdullah Khan (in the district of Khairabad, which is called the most northern Uzbek village of Maimana by YATE⁸) between Maimana and Shibarghan FERRIER noted an Uzbek population.⁹ Kafir Qala was a halt on a mountain top inhabited by Uzbeks and surrounded by their tents for some distance.

In Tchitchektoo (Chichektu to the west of Maimana) VAMBÉRY

In the villages of Ata Khan Khojah and Jalaiar to the north of Maimana there was until 1877 an Uzbek population, but in that year the villages were attacked by Turkmen and the land has since then lain waste.¹

At Bala Murghab, close to the Russian frontier, SYKES² noted an intermixture of Uzbeks, forming the majority of the population together with the Turkmen.³

Notes on the Uzbek population of Shibarghan were first given by FERRIER.⁴ He estimates the whole population of the town at 12,000 souls, and it is inhabited by Uzbeks and Parsivans, the former however being in the majority. Later NIEDERMAYER informs us that Shibarghan is inhabited by Uzbeks and some Tajiks.⁵

In the village of Salmazar (on the map written Salimazar), which lies 3 km. to the south of Shibarghan and is situated on both sides of the river Saripul GRODEKOV⁶ in 1878 found an Uzbek population living in tents (kibitkas). Owing to the abundance of water they cultivated large gardens. Between Salmazar and the village of Saripul there also was an Uzbek population of gardeners and peasants, living in kibitkas.⁷ There was only one large village, Seidabad, which contained about 100 houses and is situated 26 km. south of Salmazar. In his Russian work »Through Afghanistan», however, GRODEKOV mentions also the village of Qaraqin (Қаракент) between Salmazar and Jidailiq

matter of fact he does not mention a mixed population there. A mixed Uzbek-Afghan population in the valley of Saripul-river has been reported by HACKIN,¹ the Afghan part of the population being mainly Ghilzais. At BURNES's time Saripul was governed by an Uzbek of the tribe of 'Achumûillee' (known from Maimana as Achmaili) called Troolfkar Shere.²

Between Saripul and Maimana GRODEKOV³ mentions an Uzbek population in the villages of Qurchi (Қурчи) and Belcheragh (Бельчерагъ) each with 300 houses. Most of the Uzbeks lived in tents here too. According to HOLDICH⁴ the Uzbek population ceases about eight miles beyond Jirghan (close to Belcheragh), and from that point there are only Firuzkuhis and some few Taimanis.

I dealt with Andkhui and its very mixed population elsewhere.⁵ When VÁMBÉRY⁶ visited the town it contained about 2,000 houses, which formed the city, and about 3,000 tents, which were either in its environs or scattered over the oases in the desert. The number of the inhabitants was estimated at 15,000. Contrary to Osman,⁷ Vámbéry considered the Turkmenians to form the majority of the population with an intermixture of Uzbeks and a few Tajiks. Vámbéry estimated the whole number at 15,000. I think Vámbéry must be wrong, at least for the town-population, which seldom used to consist of Turkmenians. FERRIER,⁸ who never visited

is ruled by 'Shah Wulee Khan, an Ufshur Toork', who settled there with others of his tribe in the time of Nadir.¹

FERRIER² did visit the country around Aqcha, where he found 7,000—8,000 Uzbeks; and in the village of Meilik³ he found a population of about 2,500 Uzbeks. The number of Uzbeks in Aqcha may be the basis for the number of about 1,200 Uzbek families in Aqcha given in the Imperial Gazetteer of India.⁴ In Balkh⁵ Ferrier found 5,000 Uzbeks belonging to the tribes Kapchak⁶ and Yabu (Yaboo). GRODEKOV mentions a Kishlak Ogan Kala, near Balkh, which was inhabited by Uzbeks.⁷ Some of the information given by ELPHINSTONE II p. 217—34 regarding the Uzbeks of Balkh, at that time the ruling people, their customs and manners, is still of interest. As far as I could see from my visit to Mazar-i-Sharif, after having gone the road via Siaghird to Pata-kesar, the whole country from Balkh to Tashqurghan is inhabited by Uzbeks, living in the kishlaks but seldom in the towns. We have no information regarding their number or to what tribes they belong.

As I pointed out before, there are almost no traces of an Uzbek population in Mazar-i-Sharif. But FERRIER reports in the neighbourhood of Mazar-i-Sharif »the tents of thousands of Uzbeks and Eimaks».⁸

In Tashqurghan the majority of the population at YAVORSKI'S

ment.¹ As far as I could understand when staying in Mazar-i-Sharif and Tashqurghan, the Uzbeks were now in the minority.

FERRIER informs us about a population of Uzbeks in Haibak to the south of Tashqurghan. They belong to the tribe Kanjali or Kandjeli as it is written in the French edition.² Others reported a population of Chaghatai Turks there, cf. further p. 67.

MIR ABDOUL KERIM BOUKHARY indicates Uzbeks among the inhabitants of Qandahar.³ Probably he means merchants from Afghan Turkestan who came down for trading purposes.

The most southern point where I myself found traces of an Uzbek population was in the village of Baghlan on the northern slopes of the Hindukush, but I cannot say if this population was original or of a late date.

It is not impossible that there is an Uzbek population further south in the Hindukush. BURNES⁴ describes Syghan (i. e. Saighan) to the north of Bamyan as ruled by an Uzbek. He does not mention anything about the population's being Uzbeks, but MOHAN LAL,⁵ who travelled almost at the same time, informs us that the inhabitants of the town of Saighan were 'Turks' and wore a singular cap of cloth, projecting to a point in the centre. It resembled that of Dádu Pánthi, a sect of Hindu beggars in India'. A little further north at the fort of Doaba MOORCROFT and TREBECK found an Uzbek population living in black felt tents. They were

Ishkamish.¹ In Badakhshan BURHAN-UD-DIN mentions an Uzbek population only in the districts of Shahr-i-buzurg and Rustaq,² but we may assume an Uzbek population also in other districts.

The number of Uzbeks in Afghanistan.

We have no certain information about the number of Uzbeks living on Afghan territory. In the recent Russian 'Страны Востока' (1936) REYSNER³ gives a total number of 500,000, these being Uzbeks living in the districts of Maimana, Mazar-i-Sharif, Balkh, Khanabad, Tashqurghan and Qunduz, and the quite recent (1935) Italian »Gli stati del mondo«⁴ has the same estimate. SNESAREV gives a number of 700—800,000 but adds that it is very approximate.⁵ In the Imperial Gazetteer of India (1908) the number of Uzbeks is estimated at 300,000, of which number one-third is to be found in Qattaghan and as many more scattered in parts of Badakhshan.⁶ This statement is no doubt absurd. In 1878 according to CASTAGNE YAVORSKI⁷ estimated the number of Uzbeks inhabiting the Chahar-vilayet (Afghan Turkestan) at about 400,000. DENY⁸ estimates the number of Uzbeks in Afghanistan at only 200,000, but he then gives the figure of 100,000 for Sarts living in Afghanistan, and no doubt we have to assume there are a considerable number of

Qipchaqs.

The Turkish tribe Qipchaq is well known from Russian Turkestan, mostly as an Uzbek tribe but also as belonging to the Qazaq.¹ They are also known from Afghanistan, but it is not clear whether they are to be counted among the Uzbeks or other tribes. In some cases they are said to belong to the Chahar-aimaq. KHANIKOV enumerates Qipchaqs, Djamshidis, Taimunis and Firuzkuhis, forming the Chahar-aimaq,² and STEWART adds a fifth tribe, the Hazara.³ The Qipchaqs according to him formed a small tribe at Obek, where we have a population of Uzbeks according to other sources.⁴ FERRIER found Qipchaqs, called by him Kapchaks, as an Uzbek tribe in Balkh.⁵

Qipchaqs are also reported from other places without any indications of what tribe they belong to.

Thus FERRIER, who visited Chaharshamba, found a mixed population of Afshars, Jamshidis and Kapchaks there.⁶ FERRIER also says the population of Qala Wali to the west of Chahar-

Uzbeks belonging to the Qipchaq tribe are known from YATE to have lived in the Qaisar plain.¹ The context in Yate's book is very interesting and I quote it in full: »As an instance of the curious mixture of races up here, we find a colony of some 600 or 700 families of Kipchaks settled in the Kaisar plain and the hills behind it, some 12 miles farther east. Where they came from they cannot say, and they are the only representatives of that race in this country. They have two chiefs or Mirs, two brothers named Hakim Khan and Karim Khan, who claim descent from the great Changiz Khan. The latter died in 1227, and it is just possible that these are a remnant of some of his mighty hordes who overran the country. Up in the hills above the Kipchaks, at a place called Chahar Tagou, lives another tribe, numbering some 300 families, called the Karaie. Who or what they are no one can say, and it is impossible to get to their snow-bound valleys at this time of the year. All I can hear about them is, that they have three Mirs, named Peerhat Beg, Turah Beg, and Morad Beg, who have been fighting among themselves for years, but that lately they have settled all feuds by mutually giving daughters in marriage all round, and are now at last at peace. They are said to resemble the Kipchaks in appearance; and as the Kipchaks are very like the Usbegs, I do not suppose there is anything particularly noticeable about them. The common language amongst

Chaghatai Turks.

In Haibak YATE found that the inhabitants called themselves Chagatais.¹ They were supposed to be of Turkish origin but spoke Persian. They were then generally mixed up with the Tajiks. FERRIER, however, earlier informs us about a population of Uzbeks belonging to the tribe Kanjali.²

BURNES³ found the people in Haibak very different from the other peoples of Afghanistan. He says: »The people, who were now as different as their houses, wore conical skull-caps, instead of turbans, and almost everyone we met, whether traveller or villager, appeared in long brown boots . . . They (the women) were much fairer than their husbands, . . . though they were Tartars.»

There can be no doubt about their Turkish origin. Another question is YATE's statement that they call themselves Chaghatai. We have no sure information about Chaghatai Turks in Afghanistan, but I presume that they have to be assigned to the Uzbek main group. The tribe is known from Russian Turkestan (from

Herat and Kushan) and were said to be 'Tatars of the Jagatai tribe. ELPHINSTONE¹ earlier mentioned 'Chaghataes' in the neighbourhood of Herat who might be just these mentioned by YATE. YATE visited Ziarat-i-Baba-i-furkh between Asiab-dev and Qara-bagh, where the Jagatais were buried who had built and tenanted the old fort at Qara-bagh.²

Other Chaghatai Turk tribes mentioned by BELLEW³ are the Bayát about Ghazni and Herat, the Cárlúgh [Qarluq], Chung [Chong], and Mughal Turk (Yaka, Chiríkcha &c.) of Balkh. Further information about them is not given by him.

¹ ELPHINSTONE, II, 416.

² YATE, *op. cit.* p. 178.

³ BELLEW, *The races of Afghanistan.* p. 102.

Qazaqs.

From the information I was able to collect in Northern Afghanistan there are Qazaqs in several parts of the country. Thus Osman reported Qazaqs in the districts of Aqcha and Andkhui, but according to the other sources the Qazaq in most cases are found farther to the east. I found many of them in the district of Khanabad, and this is confirmed by BURHAN-UD-DIN KUSHKEKI, who says that they number 200 houses in the villages to the west of Qunduz, the whole district being called Chahar-dara (v. p. 17—19).

Among the Turk tribes enumerated by BURHAN-UD-DIN one might also suspect the Churaq to be of Qazaq origin, as they are known as a tribe belonging to the Qazaq little Orda. Perhaps the tribe Qirq of Taleqan is also of Qazaq origin (p. 19—20). To the north, near Khwaja Salah [Khwaja Salar], MOORCROFT and TREBECK at their time also found Qazaqs, but they give no details about them.¹

Qirghizes.

As mentioned before (p. 29—30) there is a Qirghiz population in the Pamir of which BURHAN-UD-DIN¹ gives some details. They are according to him confined to the Little Pamir, where they number 2,000, and to the Great Pamir. Some of them are also to be found in Shughnan (p. 30) where Wood also reported Qirghizes. Other sources do not give detailed information.

OSMAN enumerates Qirghizes among the inhabitants of the Andkhui district.² There may be sprinklings of Qirghiz among the population of Afghan Turkestan, as they are all nomads. REYSNER³ gives the fixed number of 3,000 Qirghizes in Afghan territory, which might well correspond to that of 2,000 of BURHAN-UD-DIN for the Little Pamir.

Qarluqs.

In his preface to the 2nd edition of Wood's Journey to the source of the Oxus YULE mentions a place called Karlogh, some twenty miles below Rustaq.¹ This place and the district round it appeared to Yule to take their name from a settlement of the Karlogh Turks, once so famous and numerous in Turkestan.

In the chapter on the Turkish population of the province of Qattaghan and Badakhshan I mentioned Qarluq Turks several times, with BURHAN-UD-DIN as source. He mentions Kalluks (КАЛУК) in the village of Gul-bulaq in the district of Taleqan,² the same Kalluks in Deraim and Teshkan,³ Qarluqs (written قلغ) in Shahr-i-buzurg to the north of Faizabad,⁴ and lastly Qarluqs (Қарлық) in the Rustaq-district with a list of the villages inhabited by them.⁵

Though we have three different forms --- КАЛУК, *qalug* and *qarluq* --- I do not hesitate to treat them as one: *qarluq*. The most

later wholly disappeared. According to BARTHOLD the name is now only known as a tribal name among the Uzbeks of Northern Afghanistan.¹ As far as I understand, this statement of Barthold is based on Wood's report from the place Karlogh, mentioned earlier. Thus Barthold considers the inhabitants of this place to be Uzbeks. This is not necessary, however. Uzbek tribes and Qarluqs live together in several places in Qattaghan. But there is an indication that we have to consider Uzbeks and Qarluqs as two different peoples or at least tribes. BURHAN-UD-DIN says that the Qarluq speak Turkish, contrary to the Uzbeks, who speak Uzbek.² This is the case in Shahr-i-buzurg. In Deraim and Teshkan they are said to speak Turkish, contrary to the Tajiks and Hazaras, who speak Persian.³ If the Qarluqs had been an Uzbek tribe Burhan-ud-Din would no doubt have said nothing about their language being different from that of the Uzbeks.

It is not impossible that we have remains of the real Qarluqs in the province of Qattaghan and Badakhshan. They may even have preserved archaistic features in their language owing to the secluded geographical position of their homes of to-day. Qarluq Turks are reported in early sources to have been resident in just these territories in former days. In *Ḥudūd-al-Ālam* the Khallukh Turks are said to live in the steppes of the province of Tukharistan, almost the same as parts of the province of Qattaghan and Badakh-

also expanded beyond the frontiers of Afghanistan of to-day and settled in India. In the Hazara-district of the North West Frontier Province of India there is known even to-day a small Turkish tribe, the adherents of which are said to be Qarluqs brought there by Timur.

¹ M. LONGWORTH DAMES, *Hazāra*, E. I., p. 315.

Turks in Eastern Afghanistan.

There is some other information about a Turkish population in Afghanistan or traces of it, but there is no mention to which Turkish people or tribe it belongs. Thus RAVERTY has the most valuable information about Turk peoples in Eastern Afghanistan. He writes: »a considerable tract of country between Kábul and Pesháwar, and north of the river of Kábul, as well as south of the Spin-Ghar-range, was, up to the advent of the Afghans in this direction, inhabited by Turks. This accounts for the numerous Turkish names of places in these territories, and the existence of the Turkish language».¹ As with many other Afghan tribes, i. a. the Ghilji,² we have to reckon with a Turkish origin for several of the tribes living in these parts of Afghanistan. New investigations may bring very interesting matters to light here, as well as in Kohistan and Koh-Daman mentioned later.

Among the places inhabited by Turks in these parts of Afgha-

among the villages two were named Togh Verdee and Togh Bogha.» One cannot rely too much on Burnes' statement, but it ought to be investigated whether we have not traces of Turkish tribes, which have not entirely lost their original language, there as well as in Koh-Daman. Burnes' statement is confirmed by MASSON¹ on Turks of Kohistan. He writes: »It may be farther noted with reference to the colonization of Mâhighír by Taimúr, that the inhabitants of Khwoja Khedari, while forgetful as to whom their forefathers owed their settlement in this country, acknowledge their Túrki descent, and alone of all the inhabitants of the Kohistân speak the Túrki language.»

Another proof of the Turkish influence in this part of the country can be found in the place-names. Among those quoted by MASSON I suspect the following to be of Turkish origin (all around the canal coming from Tútam-dara): Yúrchí, Tokchí and Jigdillik [Jigdalik].² Cf. further the chapter on place-names of Turkish origin.

Turks in the valley of Koh-Daman.

According to Wood,³ Babur, when he conquered Afghanistan, located a number of his countrymen in Koh-Daman, a valley to

Qizilbashes.

Nadir Shah of Persia, who himself was of Turkish descent,¹ originally belonging to the Turkman tribe Afshar, from 1736 onwards invaded Afghanistan and India. Soldiers of Turkish origin were then placed as garnisons in the captured towns of Kabul, Herat and others. According to BELLEW² Nadir Shah about 1737 left a detachment of twelve thousand of his Qizilbashes as a *chandaul* or »rear guard« at Kabul. After the death of Nadir Shah they remained at Kabul as a military colony, and their descendants still occupy a distinct quarter of the city, which is called Chandaul. The Qizilbashes held their own ground there as a distinct Persian community of the Shiá persuasion against the native population of the Sunni profession. They constituted an important element in the general population of the city and exercised a considerable influence in its local politics.

These Turkish soldiers of Nadir Shah are the origin of that

royal court of Kabul till the death of Habibullah Khan (1919), but they also occupied and occupy themselves as traders and craftsmen. They are now said to be quite Persianized, but according to ELPHINSTONE they used their original Turki at that time when addressing each other.¹ This is further confirmed by VIGNE,² who says that »if Dost Mohamed addresses an Afghan, he speaks Poshtu. To the Kuzzelbash of Kabul, and visitors from Turkistan, he speaks Turki».

The Qizilbashes of Persia originally consisted of seven Turkish tribes (no doubt originally of Turkman origin) according to MALCOLM³ called Oostojaloo, (Ustajlu), Shamloo (Shamlu), Nikaloo (Nikalu), Baharloo (Baharlu), Zulkudder (Zulkadar), Kujur (Kajar) and Affshar. Each of these had seven subordinate tribes under them, but Malcolm did not think this referred to real tribes, but to subordinate *teerahs* (*tire*) or branches. Among the subdivisions among the Qizilbashes of Kabul ELPHINSTONE⁴ enumerates the 'Chendawuls' (Chandaul in Kabul) or 'Jewaunsheers' and the 'Moraud Khaunees', which have their name from the Durani chief who was their leader once upon a time.

The only indication of Qizilbashes living outside the town is that of ELPHINSTONE⁵ and of HACKIN⁶, who found a small number of Qizilbash living in the high valleys of Foladi.

HEART¹ gives 75,000, whilst the Imperial Gazetteer of India² gives less than 50,000 and SCHWAGER³ only reckons with 12—15,000. In the Военно-статистический сборник⁴ is given 200,000 (the same as BELLEW), which is no doubt absurd, but the anonymous author adds that others estimate only 12,000 families. This later statement may be the basis for SCHWAGER's and others' opinion, that they number only 12—15,000.

¹ Enz. d. Isl.

² Vol. 5, p. 47.

³ p. 31, n. 40.

Вост. 3, стр. 43.



Hazara and Aimaq.

It is a well-known fact that there is in Afghanistan also a population of Mongol origin, called Hazaras.¹ They chiefly inhabit the central parts of the country, but are also to be found in the north, and in adjacent parts of Iran and Russian Turkestan.² They are assumed to be descendants of Mongols who settled there in the 13th century. The Hazaras proper are also called Berberi, and are divided into two groups: the Dai-Kundi, living in the neighbourhood of Herat and Qala-i-now and in Persian Khorasan, and the Dai-Sengi,³ living between the Hindukush, Koh-i-Baba and Hilmend.⁴ We also have the Chahar-Aimaq 'the four tribes', which according to MARKOWSKI⁵ and others before him are divided into four groups: the Djamshidi around Kushk, the Firoskuhi on the upper Murghab, the Taimani at the southern Herirud and in Ghor, and the Taimuri in the mountains of Western Afghanistan. As I only consider the Turkish population of Afghanistan in this work of mine, I shall not attempt to give a detailed description of the

of Qattaghan and Badakhshan is to be found in BURHAN-UD-DIN referred to elsewhere (p. 13 seq.); FERRIER, Caravan journeys, p. 194—195 about the divisions of the Hazara and the Chahar-aimaqs; WOOD, p. 127 with a table of the divisions of the Hazara, further quoted by SPIEGEL, *Erânische Alterthumskunde*, I, p. 343—349; YULE, Papers connected with the Upper Oxus regions, with many indications about districts, towns and villages inhabited by Hazaras and Aimaqs; BELLEW, H. W., The races of Afghanistan, p. 113—17; RAVERTY, On the Turks, Tatars and Mughals; PERRIN, L'Afghanistan, p. 397—412 *Eimâks et Hazârahs*; BURNES, Cabool, p. 229—33 the tribes of the Hazara with a special article by LEECH; MASSON, Narrative of various journeys . . . , vol. 1—4, 1844; etc.

The language of the Mongols of Afghanistan was first treated by C. VON DER GABELENTZ,¹ who made an investigation into the vocabulary collected in 1836 by LEECH.² Later RAMSTEDT³ collected some specimens from natives from the northern part of Afghanistan. It is obvious that the language the Hazaras spoke at that time was Mongol but very intermixed with Iranian elements. We have, however, every reason to assume that most of the Hazaras of our days are quite Iranized and speak Persian.

Our general knowledge of the Hazaras and Chahar-Aimaqs is very scanty; and above all it ought to be investigated whether traces of Turks are to be found among them. In many cases there seems to be little difference in the habits and manner of living of the Turks and the Chahar-Aimaq and Hazaras.⁴ I have not been

able to trace the sources of H. LONGWORTH DAMES'¹ statement in the E. I. art. Hazāra, that the Chahar Aimaq are Turkish-speaking Sunnites and contrary to the Persian-speaking Hazaras, who are Shiites. I dare not say if this statement is true. BELLEW is more cautious in saying that with the exception of a few Turki words, they have entirely lost their mother tongue and adopted in its place the Persian language of the 13th century, and with it the national form of religion of that people, namely, the Shiá doctrine of Islam.² It is, however, evident from the information given by Burhan-ud-Din about the population of Qattaghan and Badakhshan (v. p. 20—21) that we may suspect that the term Mongol or Moghul is not strictly applied to Hazaras, but could also be applied to Turkish-speaking peoples.

¹ The same statement that the Chahar Aimaqs and Hazaras(!) were formerly Turkish-speaking is found in MACMUNN, *Afghanistan*, p. 25; TRINKLER, p. 53, SCHWAGER, p. 31. MIR ABDOUL KERIM BOUKHARY, *Histoire de l'Asie Centrale*, p. 256 without hesitation speaks of 'the Turkish tribes Hazarah, Taimani, Jamshidi and Timuri'.

² BELLEW, *The races of Afghanistan*, p. 115.

The place-names as indicating a Turkish population or traces of it.

As the different peoples of Afghanistan are so intermixed it is very difficult to ascertain the boundaries of the peoples and languages. This especially applies to Afghan Turkestan, as has been seen before. One might reckon with aid in this task from the place-names, and I have tried to draw up a boundary-line for the dissemination of the Turks of Northern Afghanistan with their help but I must confess with negative result. This is due to the fact that our material of place-names from the maps is very scanty and generally unreliable. The names have never been collected by skilled linguists. Then in many cases the places evidently have two or more names owing to a mixed population in them (Turks and Iranians).

In Qattaghan and Badakhshan the Turkish elements of the geographical nomenclature are often quite clear. With BURHAN-UD-DIN

a successful study of the place-names of Qattaghan and Badakhshan as indicating a Turkish population or traces of it.

In Afghan Turkestan it is more difficult to draw conclusions as to the distribution of the Turk peoples from the place-names. We possess no good maps and the names existent in maps and in the works of the different travellers are in most cases very unreliable. VAMBERY once tried to make some revision of the place-names of the district round Herat in his paper »The geographical nomenclature of the disputed country between Merv and Herat»¹ but it does not bring any new material or conclusions to light.

In my opinion it will be a very difficult — if not impossible — task to draw any conclusions about the distribution of the Turks of Northern Afghanistan in older times with the place-names as source-material. It may be possible to adjust the southern boundary-line in the Hindukush and point out places which according to the Turkish form of their names must have been inhabited by Turks earlier. For the chronology of such an earlier spread of Turks in Afghanistan they will, however, be of little value, as everywhere in countries inhabited by Turks.

In other parts of Afghanistan the place-names will, however, be of the greatest importance as sources for the earlier dissemination of the Turk peoples. This is especially the case for the territories around Kabul, in Koh-Daman and in Kohistan which I men-

Index of tribes and peoples.

- | | |
|--|--------------------------------------|
| Abakhli 56 | Andijani 56 |
| Abdal 38, 56 | Apani 56 |
| Achamaili 56 | Aq Mangit 52 |
| Achmaili 59, 61 | Arabs 17, 20, 24, 31, 40, 46, 51, 54 |
| Achumûillee 61 | Aralat 54 |
| Afchar 61; cf. Afshar | Argun 53 |
| Affshar 77; cf. Afshar | Arik Karadja 48 |
| Afghans 14, 15, 16, 17, 18, 19, 22, 23, 25, 34, 35 n., 36, 45, 58, 59, 61, 74, 80 n. | Arkhaki 37 |
| Afshar 49, 51, 65, 76, 77 n.; cf. Af- char, Affshar, Efchar, Ufshur | Armat 56 |
| Agar 39 | Ata 39 |
| Agir 55 | Atchamali 59 n. |
| Aimaq 16, 19, 79—81; cf. Eimak | Atchmayli 59 |
| Aimaqs of Qattaghan 19 | Atrenji 24, 25, 31 |
| Ak-Wekil 48 | |
| Akhal-Teke 47, 48 | Bachschi 48; cf. Bakhshi |
| Aladjagöz 48 | Baharloo 77 |
| | Baharlu 77, 77 n. |
| | Bai-geldi 56 |
| | Bai-kashka 57 |

- | | |
|---------------------------|--------------------------------|
| Bazachi 39 | Cheni-Atabai 38 |
| Beden 43 | Cher-batcha 56 |
| Bedeng 43 | Chershenge 47 |
| Beiat 39 | Chichak 53 |
| Bek 38, 48 | Chichka 20 |
| Bek-aul 39 | Chil-djuiot 54 |
| Bekaul 45, 47 | Chilkas 55 |
| Bek-Ghezen 41 | Chirikche 68 |
| Bek-Sakar 41 | Chong 68 |
| Beludjis 27, 33 | Choudar 38 |
| Ber-sakar 41 | Chung 68 |
| Berberi 79 | Chuplachi 54 |
| Berke 22, 23 n. | Churaq 17, 18, 69 |
| Berkuut 54 | Cobi 25 |
| Beroi 55 | |
| Besh-tentek 56 | Dadeh Quli 43 |
| Besh-urug 41 | Dagdi-Kuli 43 |
| Besh Uruk 41 | Dai-Kundi 79 |
| Beybölegi 40 | Dai-Sengi 79 |
| Biradj 42 n.; cf. Bairach | Dali 46 |
| Bogadja 43 | Danashi 56 |
| Boin-Kasimir 56 | Daz 41, 59 |
| Bokburun Amanshah 48 | Dezerdu (Ordu?)-Chodscha 41 |
| Bokkara 40 | Dhu'l-kadr 77 n.; cf. Zulkadar |
| Bui-maut 54 | Dimirek 16 |
| Bükri 47 | Djamshidi 65, 79; cf. Jamshidi |
| Burka 56 | Djanibeg 43 |
| Burlaq 53 | Djaudor 38 |

- | | |
|---|------------------------------------|
| Erden 43 | Ja-binish 56 |
| Erki-Guram 43 | Jadrán 67 |
| Ersari 35, 39, 45—47, 48 | Jagatai 67, 68; cf. Chagatai Turks |
| Eshka 57 | Jáji 67 |
| | Jalali 39 |
| Fangani 56 | Jalawatsch 40; cf. Yalavach |
| Fazil 56 | Jamshidi 16, 65, 80 n., 81 n.; cf. |
| Firoskuhi 79; cf. Firuzkuhi | Djamshidi |
| Firuzkuhi 61, 65, 80 n.; cf. Firos- kuhi | Japagy 43 |
| | Jasman (Yasman) 47 |
| | Jatan 43 |
| Galachi 53 | Jau-keldi 57 |
| Gandashi 56 | Jazi 48 |
| Gazalkli 56 | Jewaunsheers 77 |
| Gedoi 54 | Jews 51, 58, 59 |
| Gendaliali 39 | Jilair 53 |
| Gerzeki 37 | Jilandi 56 |
| Ghilji 67, 74 | |
| Ghilzai 36, 61 | Kabat 54 |
| Gichara 41 | Ḳadjar 77 n.; cf. Kajar |
| Gök-chaqli 39 | Kadyr 43 |
| Goklan 39 | Kagi 16 |
| Göktche Beg 48 | Kai 39 |
| Gördjikli 40 | Kaiaan 55 |
| Guldscha 43 | Kajar 77; cf. Ḳadjar, Kujur |
| Gunash 45 | Kakhet 55 |
| Gunesh 39 | Kakschal 47 |
| Gurlat 55 | Kaldamen 56 |

- | | |
|----------------------------------|---------------------|
| Karama (Qarama) 35, 50 | Köktche 48 |
| Karaman 37, 40, 41; cf. Qaraman | Köktsche 47, 48 |
| Karawan 41 | Körszagry 48 |
| Karlogh Turks 33, 71; cf. Qarluq | Kuderi 22 |
| Kartak 20 | Kudghun 17 |
| Kattaghan 57; cf. Qattaghan | Kudjaliq 55 |
| Kazan 46 | Kujur 77; cf. Kajar |
| Kazandschi 43 | Kultcha 43 |
| Kazilar 48 | Künesch 45 |
| Kedschük 47 | Kurama 43 |
| Kelletscho 48 | Kurd 43 |
| Kenigas 56 | Kuttaghunn 17 |
| Kerim-aga 42 | |
| Kesse 42 | Lab-i-abi 46 |
| Khafiz 55 | Lebab-Türkmen 46 n. |
| Khaja-Khoshgar 56 | Lerkhabi 16, 17 |
| Khalawat 54 | Lokai 56 |
| Khallukh Turks 72; cf. Qarluq | |
| Khan-batcha 57 | Makhtum 40 |
| Khar 48 | Malai 56 |
| Khatab 39 | Mamai 56 |
| Khazar-mamish 56 | Mamatai 43 |
| Khitai 54, 67 | Manas 20 n. |
| Khizr 40 | Mangal 9, 67 |
| Khizr-ili 40 | Mangit 52 |
| Khodja 39 | Mardat 57 |
| Khodjali 43 | Marka-kchi-yüz 56 |
| Khoja-batcha 56 | Marsi 48 |

Mumatag 43

Mumin 54

Murcha 40

Murkut 54

Nachar 55

Naiman 53

Nargil 55

Nikalloo 77

Nikalu 77

Niküz 55

Nukhurli 40

Nur-Makhtum 40

Ogurdjali 39

Oinli 53

Okensziz 43

Okuz 38

Olam 41

Ong 53

Oostojaloo 77

Orda-khod 41

Orduhodja 41

Ordukhodja 40

Orsuqchi 38

Orta-yüz 57

Otak 36

Otamish 38

Qar-tu 53

Qara 39, 45, 46, 47; cf. Kara

Qara-aul 39

Qara-bekaul 45

Qara-boin 47

Qara-bulaq 56

Qara-cheqa 38

Qara-dashli 39

Qara Mangit 52

Qarama 50; cf. Karama

Qaraman 40, 41; cf. Karaman

Qaraqalpaq 11, 70

Qarasha 56

Qaraul 56

Qarghali 15

Qarghan 15, 82

Qari 54

Qarliq 56

Qarluq 20, 27, 31, 32, 33, 68, 71—

73; cf. Kalluk, Karlogh Turks,

Khallukh Turks

Qarqin 39

Qartaq 20

Qashqarbacha 23

Qataghan 53, 57; cf. Qattaghan

Qataghan-qalasi 57

Qattaghan 17, 62; cf. Kattaghan,

Qataghan

- | | |
|-------------------------------------|-------------------------------|
| Qushi 56 | Shikh 39, 57 |
| Qushtamghali 53 | Shir 23 |
| Qutlar 40 | Shirin 55 |
| Qutlu-Temir 38 | Shivachi 31 |
| Quzi 15 | Shoraq 57 |
| | Shuldur 55 |
| Rindan 54 | Sichmaz 38, 48; cf. Sitschmaz |
| | Sidlik(?) 43 |
| Said 39 | Sikhtian 55 |
| Sakar 40, 50 | Sitschmaz 47, 48; cf. Sichmaz |
| Sakari 50 | Sogunali 43 |
| Sakhau 56 | Sokhti 42 n., 44; cf. Sukhti |
| Salakh 38 | Subaq 57 |
| Salar 40; cf. Salor | Sujani 56 |
| Salengi 16 | Sukhti 42, 43, 44; cf. Sokhti |
| Salik 47 | Sulduzi 57 |
| Salor 35, 37, 40—42, 48; cf. Salar, | Sultan Murad Khan 18 |
| Salur, Salyr | Sultansiz 48 |
| Saltiq 47 | Sunchi 40 |
| Salur 40; cf. Salor | Suraj 62 |
| Salyr 40; cf. Salor | Suray 62 |
| Samarchin 53 | Szaad 43 |
| Sapi 37 | Szitschmaz Kara Ahmed 48 |
| Sarai 53, 57 | Szudjan 43 |
| Sari-bash 57 | |
| Sari-malo 56 | |
| Sari-Qataghan 56 | Tabin 54 |
| Sari-sangi 56 | Tagan 47 |

- | | |
|--------------------------------------|--|
| Teke 35, 38, 47—49 | Ustādjlū 77 n. |
| Tekelū 77 n. | Ustajlū 77 |
| Temez 56 | Ustalik 43 |
| Timur 40 | Uta-bulaq 56 |
| Timuri 81 n. | Utarchi 54 |
| Tiszi 40 | Utli-Temir 38 |
| Titan 46 | Uz 54 |
| Tleu 55 | Uzbeks 11, 14, 15, 16, 17, 18, 19, 20, |
| Tochtamisch 48; cf. Tokhtamish | 22, 23, 24, 26, 28, 31, 32, 33, 34, |
| Toga 49 | 35, 35 n., 49, 51, 52—64, 65, 66, 67, |
| Togalan 57 | 70, 72 |
| Tokhtamish 48 | Uzbek 56 |
| Toktamish 48 | Uzoi 54 |
| Topaz 48 | |
| Tscheltek 47 | |
| Tuch 33 | Vakil 38 |
| Tughlun 17 | |
| Tughul 17, 20, 56 | |
| Tugruk 23 | Waqtamgali 53 |
| Tulkishi 57 | Wekil 48 |
| Tüma 55 | Wun 59 |
| Tumai 55 | |
| Tupchi 54 | |
| Tuq Mangit 52 | Yaboo 62 |
| Türk 56 | Yabu 55, 62 |
| Turkmans 11, 15, 16, 17, 18, 19, 26, | Yadschi 40 |
| 35—51, 52, 58, 60, 61, 70, 77, 80 n. | Yagrini 55 |
| Turkmen 54 | Yaka 68 |

Yuishun 54

Yussuf 48

Yusuf 41

Yüz 53

Yüzak 55

Zakir 48

Zarmukha 57

Zor-burun 57

Zulkadar 77

Zulkudder 77

Index of geographical names.

- | | |
|--|--|
| Ab-i-asiyabe 33 | Badam-dara-i-kelan 23 |
| Ab-i-barik 26 | Baghlan 15, 16, 31, 36, 63 |
| Ab-i-Qaisar 46 | Bai-abe 34 |
| Abdul-Nazar-bek 34 | Bai-nazar 32 |
| Agil-siyay 32 | Bala Murghab 35, 35 n., 42, 44, 60 |
| Akh-buria 26 | Balkh 24, 36, 46, 50, 57, 62, 64, 65, 68 |
| Akhshire 29 | Bamyan 63 |
| Alchin 18 | Bangi (Bengi) 15 |
| Ali-qatan 24 | Barq 24 |
| Almanku 26 | Bashen 29 |
| Amu-darya 16, 46, 47 | Bazai-gumbad 30 |
| Anbar-kuh 21 | Belcheragh 61 |
| Andemin 30 | Beloot Taugh 25 |
| Anderab 15, 16, 36 | Bengi 15 |
| Andkhui 35, 36, 44, 47, 49, 50, 57, 58, 61, 69, 70 | Berk 24 |
| Aniva 29 | Berke-u-Taimuz 22 |
| Aq-chashma 23 | Berlas 26 |
| Aq-jir 32 | Betash 25, 32 |
| Aq-kotal 22 | Bish-kend 32 |
| | Bish-kend 32 |

- | | |
|-----------------------------|-----------------------------------|
| Chakhansur 44 | Fereng 15, 82 |
| Chal 22, 23, 63 | Fergambul 27 |
| Chaman-i-bad 36 | Foladi 77 |
| Chaqa1 21 | |
| Chaqa1 and Meden-i-Nemek 21 | Gazistan 24 |
| Chaqir 33 | Gejan 29 |
| Chaqir-qishlaq 33 | Geleban 32 |
| Charjui 46 | Genda-chashma 32 |
| Charkh 15 | Gendabai 32 |
| Chashmegan 32 | Geri 26 |
| Chegian 33 | Ghazni 68 |
| Chengkha 28 | Ghor 79 |
| Chep-dara 32 | Ghori 15, 16, 31, 36, 63 |
| Chichektu 59 | Ghuri 15, 16, 31, 36, 63 |
| Chie-khana 32 | Great Pamir 29 n., 30, 70 |
| Chile-i-mir 18 | Gul-bulaq 20, 71 |
| Chilla-mazar 19 | Guldash 34 |
| Chinar 33 | Gulfegan 21 |
| Chinar-i-gunjeshkan 21 | Guzar 28 |
| Churaq 19 | |
| | Haibak 63, 67 |
| Dakh-i-pusht 33 | Haji-Ramazan 24 |
| Daoshi 32 | Hazar-limiuch 32 |
| Dara-Zeran 27 | Hazar-mishi 26 |
| Darqat 34 | Hazar-qaq 23 |
| Dashqurghan 36 | Hazara-district of the North West |
| Dasht-i-Ishkamish 24 | Frontier Province 73 |
| Dasht-i-Jibl-dagh 24 | Hazara-i-Qarluq 72 |

- Jigdalik 75
 Jigdillik 75
 Jildaragh 21
 Jirghan 61
 Jubashi 34
 Jurm 28
 Juvaz-khana 32
 Juzun 25

 Kabul 31, 74, 75, 76, 77, 83
 Kafir Qala 59
 Kaisar 66
 Kakil-bek 32
 Kakul 34
 Kalache 20 n.
 Kan-i-nemek 24
 Kandut 30
 Karlogh 33, 71, 72
 Kashghar 27, 30
 Kashláq Eshan 50
 Kaushkaur 25
 Kechi Sebzi-i-mar 26
 Keftér-i-Ali 34
 Kej-Gerden 28
 Keji 26
 Kelülegi 27
 Kemanger 33
 Kemer-qishlaq 23
 Khoja-giran 22
 Khoja-Hafiz 34
 Khoja-jergatu 33
 Khoja-Kashkar 32
 Khoja-pelkha 24
 Khorasan 50, 79
 Khost 15, 82
 Khusrau 29
 Khwāja Imām Saiyid 16
 Khwaja Salah 69
 Khwaja Salar 46, 50, 69
 Khwoja Khedari 75
 Kishan 33
 Koh-Daman 74—75, 83
 Koh-i-Baba 79
 Kohistan 11, 74—75, 83
 Koksha 33
 Kokul 34
 Kube-i-Sufli 18
 Kube-i-Ulia 18
 Kul-i-Pamir-Kalan 29 n.
 Kundut 30, 69
 Kunduz v. Qunduz
 Kurram 67
 Kushan 68
 Kushk 44, 79
 Kutur-bulaq 23

| | |
|--------------------------|---|
| Moghul 21 | Qala-i-now 79 |
| Moghulan 28, 34 | Qala Wali 44, 65 |
| Mulla-Bek-Muhammed 34 | Qandahar 31, 63 |
| Mulla-qalendar 19 | Qara-badam 21 |
| Mullai 22 | Qara-bagh 68 |
| Murgek 32 | Qara-bel 44 |
| Murghab 44, 49, 79 | Qara-bulaq 21, 32 |
| | Qara-kul 32 |
| Nagi 19 | Qara-Mogul 26 |
| Nahreïn 22, 23, 63, 82 | Qara-qazi 26 |
| Nangrahar 74 | Qara-tepe 34 |
| Nar-dara 27 | Qara-tu 21 |
| Nemek-ab 21 | Qaraghach 32 |
| Nov-abad 18 | Qaraghach-mirza 23 |
| Novan 21 | Qaraqin 60 |
| | Qarawal Khana 45 |
| Obeh 58, 65 | Qarawulkhana 44 |
| Ogan Kala 62 | Qarluq 33 |
| | Qattaghan and Badakhshan 13—34, 36, 63, 64, 72, 82, 83 |
| Pahlavan-tash 23 | Qazaq 19 |
| Pāman-üstang 71 | Qilah Maur 45 |
| Pamir 29, 70 | Qilah Wali 44, 45 |
| Pamir Alichur 29 | Qirq-sai 21 |
| Pamir, Great 29, 30, 70 | Qishlaq-khoja 22 |
| Pamir Kalan 29 | Qishlaq-qara-apaq 22 |
| Pamir Khargoshi 29 | Qishlaq-shirim 22 |
| Pamir Khurd 29 | Qizil-kul 22 |
| Pamir, Little 29, 30, 70 | |
| Pamir, Rongkul 29 | |

- Saighan 63
 Salimazar 60
 Salmazar 60
 Sar-i-chashma-i-chichakli 42
 Saripul 60, 61
 Sarlüle 28
 Sayid-abad 33
 Sedjani 19
 Seidabad 60
 Sekana 32
 Ser-i-ju-i-bala 32
 Ser-i-ju-i-payan 32
 Shabash 67
 Shahr-i-buzurg 31, 64, 71, 72
 Shaikh Sulaiman 32
 Sharan 28
 Shenvar-biy 19
 Shibarghan 42, 47, 57, 58, 59, 60
 Shiran-shah 26
 Shirm 22
 Shiva 31
 Shomari 26
 Shor-ab 19
 Shughnan 30, 69, 70
 Shur-i-khurd 30
 Shur-quduq 23
 Shurche 22
 Siab-i-Shir-Muhammed 32
 Tashqurghan 36, 57, 62, 63, 64
 Tashtuqan 22
 Tash-yaylaq 21
 Taulikaun v. Taleqan
 Tave-tash 32
 Tchitchektoo 59
 Tekran 29
 Ter-u-Mogul 25
 Teshkan 27, 28, 71, 72
 Togh Bogha 75
 Togh Verdee 75
 Tokchi 75
 Tschichardschuj 46
 Tugai-chashma 22
 Tugdane 24
 Tugh-bai 26
 Tughul 20
 Tukharistan 72
 Turk 23
 Tütam-dara 75
 Ur-nimet 28
 Uran-kul 26
 Urti-khoja 34
 Ushkan 29
 Verduj 28

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